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THE EIGHTH PART OF THE Christian-Quaker,

Distinguished from the

Apostate & Innovator,

WHEREIN

Certain DOCTRINES (Vindicated in Print, by such as are reputed of Party with *G. Fox*) are Examined, and in order to a Decision of the Controversie (which seemes to depend on the Truth or Falshood thereof) an Adress is made to a Book Entituled, *An Adress to Protestants*; Given forth by *W. P. Anno* 1679. and may now be termed, a Proper *Umpirage* in the case.

By *W. R.*

BEfore I proceed to say any thing in pursuance of the Title Page, I think it meet to give a brief account of the chief matters aimed at, or treated on in the first seven Parts of the *Christian-Quaker*; not knowing, but that this small Tract may be extended amongst the People called *Quakers*, farther than the rest, and so may occasion such as are desirous more fully to know what * we stand for, and against, to enquire after other Parts of the *Christian Quaker*.

* *The Reader may Note, that when I use the Words* us, *or* we, *'tis with respect to such (besides my self) as encouraged the Publication of other Parts of the* Christian Quaker.

In the *First Part*, a part of those things touching which we were once at Unity, the ways and means whereby that Unity was broken, are manifested.

In the *Second Part*, Doctrines of Truth (cleared from *Objections*) are laid down, that ſo it may be known more perfectly, than by the *Firſt Part*, what the *Chriſtian-Quaker* ſtandeth for.

In the *Third Part*, Government is more largely diſcourſed on, than in the two foregoing Parts. Shewing, That the *Chriſtian-Quaker* owns but two ſorts. The one is the *Outward Government* under which we live, unto the Laws whereof we owe either Active or Paſſive Obedience, and ought not by outward Force to endeavour deliverance from under ſuch Laws, as we have, or may term Oppreſſive.

The other is, The *Inward Government* of Chriſt (who alone is Lord over the Conſcience) which is not repreſented by perſons viſible by carnal Eyes, inveſted with Power from him to execute Outward Laws, Edicts or Decrees, in an Outward Form of Government, viſible as aforeſaid.

In the *Fourth* and *Fifth Parts*, 'Tis manifeſted, That *G. F.* hath Erroneouſly concerned himſelf in the *Diviſions* amongſt the People called *Quakers*, and is therein become a Reproach and Scandale to the Truth, which the *Children of Light* profeſs and walk in.

In the *Sixth Part*, is manifeſted, The wickedneſs of Two ſmall Tracts written on the occaſion of the Publication of the firſt *Five Parts* of the *Chriſtian-Quaker*. One by *Chriſtopher Taylor*, Wherein he hath abuſed me at a ſordid rate, as by his Book appears, and yet hath not quoted one Word out of my Writings to prove any Recriminating Reflection on me, more than the beginning of my Title Page, *viz. The Chriſtian-Quaker diſtinguiſhed from the Apoſtate and Innovator*. Had not the ſaid *Chriſtopher Taylor* ſuppoſed himſelf (as he is a Publick Preacher) a *Church-Governour*, and that 'tis the Duty of ſome others to pin their Faith on his Sleeve, How could he have attempted ſo unconvincing a Work? Had he no Credit on a Religious ſcore to looſe, me-thinks he ſhould never have hazarded his Reputation as a Man (if ever he had any) to write at ſo Envious a rate as he hath, telling his Reader, That the very Title of my Book was Blaſphemous. 'Tis hard to Imagine wherein he concludes the *Blaſphemy* to be, unleſs in theſe Words, *George Fox Detected*; which then muſt imply, That, in his ſence, *G. F. is, at leaſt, the Chriſt of God.*

The other ſmall Tract taken notice of, is given forth in the Name of *John Pennington*, worthy of no better Character than that of *C. Taylor*; the matter therein aimed at, is to ſhew, That I abuſed his Father, and performed not my word in not citing all his Fathers Teſtimony: whereas If I had quoted all his Fathers Teſtimony, I had then been worſe than my word. But that which adds to his Sin, is this, he hath charged me with making Inferences or Deductions that were untrue, when as I made no Inference nor Deduction at all from his Fathers words, as is manifeſted more fully in the ſaid *6th. Part*

Part. I do not doubt but that the aforeſaid Treatiſes were approved by the *Second-days Meeting*, elſe why have they in their Book Entituled * *The Accuſer*, &c. Signified that the Names of ſome are already concern'd in Print, meaning in relation to the *Chriſtian-Quaker in Five Parts*. What man of Reaſon, Conſcience, and Religion can conclude other than on this wiſe: *That the pretended Government* (under which ſuch irreligious and unchriſtian-like treatment is approved) is a meer cheat, giving a kind of ſafe conduct (ſo far as is in their Power) to the Inſtruments of Satan, when fraited with *Antichriſtian-Arrows* to wound the *Children of Light*, and *Lambs of God*. But notwithſtanding this evil Treatment, the ſaid *6th. Part* contains *Chriſtian Propoſitions* for a Reconciliation. Therein is alſo ſomething ſaid to diſcover the emptineſs and weakneſs of *Thomas Laurence* his three quarters of a Sheet, who telling the Reader that he is 81 years of age, Charity oblieges me not to be ſevere upon him.

* *See* 12th. *Page of the Introduction.*

In the *Seventh Part* are detected a part of the Forgeries, Prevarications, and Errours wherewith a Treatiſe Entituled, *The Accuſer*, &c. given forth in the Name of the *Second-days Meeting* againſt the *Chriſtian-Quaker in Five Parts*, is ſtuft, and is an additional Evidence againſt the ſaid Meeting that they themſelves are eſpouſing the Cauſe of *Apoſtacy* and *Innovation*, and by the ſcope of ſome Parts of their Treatiſe of nameleſs Authors (referred to *Richard Richardſons* ſmall Tract ſtiled, *A few Ingredients*, &c. ſufficiently Papiſtical) have ſhown themſelves more nearly related to *Popiſh* Principles and Practiſes, than to the Principle and Practiſe of the *Antient* and *Chriſtian Quaker*.

This ſmall Tract is now written for the ſakes of ſuch among the People called *Quakers*, as are not yet principled to pin their Faiths on anothers Sleeve, but rather to hear, to ſee, and underſtand for themſelves in matters relating to the Kingdom of God, and Salvation of Souls. In confidence that 'twill find acceptance with ſuch; tis now publiſh't chiefly to evidence what from the Title may be expected.

Of late days this Doctrine hath been publiſhed by ſuch as are reputed of *George Fox*'s Party. That in ſome Caſes the Conſciences of Believers ought to be bound by the poſitive Sentence of others, (meaning other Believers pretending to Authority as a Church, and not by election of Perſons) without leaving any liberty for a Believer to refuſe on the account of not ſeeing it his Duty to ſubmit; and foraſmuch as the Submiſſion treated on, had no relation to any Power given to others by the Believer, from whom Submiſſion might be expected; but in ſtead thereof to the Power wherewith the Church (as is pretended) is inveſted, we therefore as diſliking the aforeſaid Doctrine, did thus aſſert, 'This Meaning and Government over the Con'ſciences of Believers, we take to be contrary to the Principle of Truth, and

'Liberty we have in Christ Jesus, for that no *Outward Sentence* or *Matter* 'whatsoever can obliege the Conscience, to be approving this or that Exer-'cise or Practice, or to be in the Belief of this or that Sentence, Judgment, or 'Decree, until such time that the Conscience through the inshining of 'Christs Light therein, comes to be satisfied, and thereby to be bound, and 'obliged, see *Christian-Quaker, First Part*, pag. 48. and *Third Part*, pag. 53. to 69. 128. and therein the Reader will not only find that the *Book of Government* given forth by *R. B.* wherein the said Doctrine is held forth, was approved by the * *Second-days Meeting* at *London* (being a Meeting of uncertain numbers of Persons, unknown by any Constitution of whom to consist, before assembled) but also a confutation from the Scriptures of Truth of these Arguments and Reasons given for the same, further shewing that the Scriptures quoted for Proof thereof, are misapplyed, and remote from the purpose.

* Note, *'Tis certainly known that great Endeavours are frequently used to obstruct the Printing of Friends Papers, unless they can submit the Contents thereof to the Second-day Meetings Sentence.*

Let but the Description of the said Meeting be considered, and that the Office assumed by such uncertain unselected Persons, is that which renders them Judges in a Spiritual Concern of another mans Conscience (whether gifted therein, or no) and I am perswaded that not one Canon *of the* Church of Rome *admits of greater Darkness, or* more unwarrantable *Presumption, nor yet that any one Principle with respect to Government was ever* read or heard of to be *espoused by any sort of People* on the Face of the Earth *with respect to such as were accounted Members of their Society, that hath a greater tendency to abridge the Conscience of her free Exercise, or to introduce a more perfect* Map of Confusion and Anarchy. *See more on this Subject, the* Third Part of the Christian-Quaker, *&c. pag. 29. 30. 31. 32.*

But yet notwithstanding I find in the aforesaid Treatise, Stiled the * *Accuser*, &c. That occasion is taken by the Penman thereof, to render our Assertion, or the Consequences deduced by him from it, tending to Confusion, * Rebellion, and Ranterism, *&c.*

See Pages 64. 65. 66. 108. 109.

* Note, *If by the word Rebellion, they mean Rebellion against the Dignities, which, in a Tract Entituled* * An exalted Diotrephes, *the Authors say, I poured out contempt upon, then I conclude the Rebellion is against sixty six Subscribers of a* * *Paper against* John Story *and* John Wilkingson *in the year* 1677.

* *Note* The said Paper is detected in the 2d. Part of the *Chirstian-Quaker*, p. 72. to 92.

And

And foraſmuch as it hath been declared that the ſaid Paper was the Act of the Second-Days Meeting, *as well as of the* Yearly-Meeting, *I may then reaſonably query, Whether the word* Rebellion, *uſed on the aforeſaid Occaſion, may not be taken as the Symptom of Abominable-Pride, by ſubjecting the Authors thereof to the repute of ſounding a Trumpet to their own imagined Dignity. But ſhould I now make three diſtinct Columes, viz. one for the Names of the ſaid ſixty ſix Subſcribers; another for their qualifications and abilities (or rather inabilities, with reſpect to their being* *Repreſentatives of Chriſts* Inward Government;) *and then in the third, ſignifie, theſe are the Dignities proclaiming ſomething tending to Rebellion againſt themſelves, and that the Matter of Rebellion, as well as the Rebels are known by this Doctrine, viz.* No outward Sentence can oblige the Conſcience in point of faith & duty before conviction by Chriſts Light. *Would they not then appear moſt miſerable Objects of Deriſion and Scorn, eſpecially if in that dreſs preſented to one of their learned* Richard Richardſons *Authors cited in favour of* G. F's *Errour, namely,* Richard Baxter *of* Kiderminſter, *great amongſt the* Presbyterians, *whoſe Directory I ſuppoſe, doth not teach any thing ſo contradictory to their fundamental Principles, as the aforeſaid Doctrine rendred tending to Rebellion, is known to be contrary to the antient Doctrine of the People called* Quakers; *for thouſands were convinced of the truth of theſe two plain Sentences, namely,*

First, *That every man that cometh into the World was lighted with a meaſure of Chriſts Light in his own Heart.*

Secondly, *That 'twas ſafer to have a dependency on this meaſure in our ſelves, than to have an Eye out to the meaſures of others. But if the firſt Publiſher of theſe Doctrines did thus deſign that ſuch as were convinced thereof ſhould at any time after be excomunicated, if they ſhould not follow ſome Outward Order of his before convinced of its need or ſervice, from the meaſure of Light in themſelves; then it may in truth be ſaid, That a greater cheat never appeared under a religious pretence. But I conclude, that no ſuch deſign was in the beginning, and that when* G. F. *one of the firſt Preachers of the Light in theſe latter days, did begin his Declaration with theſe words.* I am the Light of the World, *his meaning was, that Chriſt was that Light, and not himſelf. To return to my Concern with the* Second-days Meeting *again. But if this diſcourſe ſhould come to the view of the Author of a ſmall Tract ſtiled* Controverſy ended, *'tis to be doubted that the* Second-days Meeting *(though they may account themſelves Dignities) would then be more derided. And why? Becauſe he was rendred a very* Night-bird, *a* Wanderer, *one that looks and creeps*

* See the *Accuſer*, &c. p. 116. 117. and conſider well the Contents of the 42*d*. Diſaſection.

* *Note,* Who can otherwiſe think but that *G. F's* Cauſe is at a low Ebb, ſince he is now beholding to a *Preſbyterians* Works (heretofore much deſpiſed by him) to bear it up. See *R. R's* Tract ſtiled *A few Ingredients*, &c. pages 13. 18.

creeps up and down like a Vagrant, *as in a ſmall Tract Entituled,* A Winding-Sheet for Controverſy ended, *appears (being alſo reputed to be approved by the* Second-days Meeting; *and the reaſon why he was ſo termed was, becauſe he put not his Name to his Book. Of the like crime the* Second-days Meeting *are now guilty in relation to the Book ſtiled* The Accuſer, *&c. and therefore very unfit to be accounted Dignities, for dignified men are not uſually aſhamed of their Names. Alas! Who ſo blind, as not to know that the Buſineſs of* Church-Government *amongſt one part of the People called* Quakers, *is ſo engroſt between the* Yearly *and* Second-days Meeting, *or amongſt a few of them, as that a Diſlike, whether by particular Churches or Perſons) to either of their Papers, Preſcriptions or Orders, is become matter of ſcandal, if not of Excommunication, and now as worthily reprehended as thoſe aimed at by* W. P. *in his adreſs to* Prot. *pag.* 115. *were by theſe his words.* 'Alas! who knows not, that loves not to be blind, that 'the Church *amongſt them is the* Prieſt-hood, *the few cunning men govern the* 'majority, *and entitle their Conceits,* The Canons of Chriſts Church: *and all* 'this comes from the ignorance and idleneſs of the People, *that give the Pride and* 'Induſtry of the Clergy *an opportunity to effect their Crafts upon them, for ſo* 'mean Spirited are the People, *as to take all upon truſt for their Souls.* At preſent let thus much ſuffice on the occaſion of the *Second-days Meeting* uſing of the word *Rebellion.*

And whereas in the *Third Part of the Chriſtian-Quaker,* pag. 9. We ſay that there is no gronnd either from the Scriptures of Truth without us, or Light of Chriſt within us, to believe that any *Chriſtian Profeſſor* can in truth affirm, That there are Outward Preſcriptions and Orders given forth by the Spirit of God, through any one or more mortal men in this our day, which others ought to obey and follow, whether they ſee it their Duty or no; this in the 122. page of the *Accuſer,* &c. is termed very frivolous and looſe, and will ſerve only for a pretence to looſe Spirits, *&c.* who will be apt to pretend they ſee it not their Duty.

I muſt confeſs it is cauſe of great amazement, when I do but conſider with what confidence the Pen-man of the Book ſtiled *The Accuſer,* &c. writes touching Rebellion, Confuſion, *&c.* and that when all is ſaid relative thereto, I cannot find the leaſt real ground for uſing thoſe Terms, nor yet any pretended ground more than ſuch an one, as in the view of a rational man may ſeem to beſpeak the nameleſs Pen-man, and his nameleſs Brethren, dignifying themſelves by their own Conſtitution, and being pleaſed with a whimſical imagination of being (as I take it from their 42 Diſſafection, pages 116. 117. *&c.*) viſible Repreſentatives of Chriſts *Inward Government,* are even drunk with deſire after Submiſſion from ſuch as were their Brethren. Alas! What ſort of Dignity can Perſons hiding their Names pretend unto, or how can they expect that any ſhould ſubmit unt otheir Government. They would be

be reputed to aim only at an Apoſtolick Dignity, but therein the Penman hath evidently betrayed their Cauſe. For who ſo ignorant as not to know that the Teſtimony of the *Primitive Quakers* ſeemed the more piercing, when in the Name of the Lord they had declared unto the Sons of Men, that as in the Apoſtles days the Lord was pleaſed to make uſe of mean Perſons, exerciſed in Outward Callings to publiſh the Everlaſting Goſpel, ſo is it at this day, but yet I doubt the Pride of the Penman of *The Accuſer*, &c. is now ſo great as to account the Exerciſe of a poor *Shoemaker* therein to be contemptible, for page 201. he thus ſignifies in his own very words, *By all which he endeavours to make* G. F. *as contemptibbe as he can*, Meaning my declaring in the *Fourth Part of the Chriſtian-Quaker*, &c. page 64. that *G. F.* was a poor *Shoemaker*, which *G. F's* Letter to *John Wilkinſon* did naturally lead me to ſpeak of; but leaſt any ſhould think I was ſo irreligious as to think his Meanneſs or Trade matter of contempt, I did thereupon thus write. *For his meanneſs he neither was, nor is deſpiſed as we know of, for that cannot ſavour of a Chriſtian Spirit.* And further alſo thus. *I can truly ſay, and ſo I believe many more can, that in his Perſon I accounted the Teſtimony of the Apoſtle* Paul *fulfilled*, who ſaid, *God hath choſen the fooliſh things of the World to confound the wiſe* [*and God hath choſen the weak things of the World to confound the Mighty, and baſe things of the World, and things which are deſpiſed hath God choſen, yea and things which are not, to bring to nought things which are*] *that no Fleſh ſhould glory in his preſence. And partly on this ſcore, can I in the Fear of the Lord ſay (and that juſtly too) that he was to me, whil'ſt he kept his Place and Habitation in the Truth) truly honourable.* This clearly ſhews that my Principle and Practice gives no countenance to ſuch a Contempt ſpoken of by the aforeſaid Penman, and if his Pride had not led him really to believe that the knowledge of *G. F's* being a *Shoemaker*, is matter of Contempt now, why hath he not taken care to quit himſelf and his Brethren from that cenſure, as I have done, but of that I remember not a word in his whole Tract.

See 4th. part C. Q. *pag.* 64.

See 5th part, p. 48.

'Tis well known that the Sin uſually beſetting ſome ſort of Governours, is *Pride* and *Scorn*. This ſeems to be one part of the complexion of the nameleſs Pen-man of the *Accuſer*, &c. For from his work, he ſeems to me, that he is not only proudly puffed up with the meer empty conceit of *Government*, and with the thoughts of being a *Governour* (whil'ſt in reality oppoſing the exaltation of Chriſts Government in the Heart) but alſo as if he were perplext that the Trade of the Perſon whoſe Cauſe he hath eſpouſed ſhould be Recorded, leaſt it ſhould eclipſe the Glory of *G. F.* as no ſuitable Ornament to the Attendance and Outward Enjoyments wherewith he hath been acquainted of late years: But this is not all to ſhew the Pride accompanying

Truths

Truths Oppoſers. For 'tis known to many that *G. F.* hath been much diſturbed at the relation ſignifying that he was a *Shoemaker*, and is that which hath ſeemed to be uppermoſt in his Head, when ſome Friends have had occaſion of diſcourſe with him, which I take to be a meer badge of his *Pride* and *Scorn*. Who can reaſonably ſuppoſe that *G. F.* and his Adherents did ever make it the ſubject Matter of their Diſcourſes to ſignifie that poor *Fiſhermen* and *Tent-makers* were called to the Work of the Miniſtry, and that in order to the confounding thoſe Learned Rabbies that deſpiſed their mean Education, though now ſuch like are ſearcht into by their Learned *Rich. Richardſon* to ſave the Head of *G. F*'s tottering Cauſe. Alas! 'tis but too plain to me that *G. F.* &c. are better affected with ſuch Grandure as is obtained by the great pretended Succeſſor of *Peter*, than that little worldly Reputation that the Apoſtle *Peter* in his day was accompanied with: and further to clear my Conſcience on this ſubject, let *G. F.* know (whether he can receive it or no) that in probability the Name of a *Quaker* might not have been ſo much deſpiſed by many, as it now is, had he but followed the Example of *W. D.* (one of the firſt Preachers of the Light) and other his Fellow Labourers, keeping, (as they did) at ſome honeſt Outward Calling, inſtead of muddling his head to bring about a Conformity to his *Outward Orders*; for I am fully ſatisfied in my Conſcience that that noyſome ſcnt which hath ariſen like a ſmoak from the bottomleſs Pit hath been occaſioned from an Antichriſtian Promotion of his *Outward Orders*; and indeed how can it be otherwiſe, ſince he himſelf hath teſtified in a General Epiſtle Printed for *M. W.* in theſe words, *They that do ſo, viz. Set up Outward Things, gathers to themſelves, not unto God*: which is a notable Proof that for many years paſt, he hath been gathering to himſelf, not unto God: and what is the Fruit of ſuch his gathering? To anſwer that queſtion would require a large volumn: I ſhall only ſay it hath ſcattered many of the Flock from the green Paſtures whereon they were feeding, and *Shilohs Streams* wherewith their own Ciſterns were filled, to feed upon the ſour Leaven of ſome *Hypocritical Phariſees*, & to drink of their muddy waters. If any ſhall think this a digreſſion from the Matter expected to be treated on, to ſuch I ſay, The ill Savour and groundleſs occaſion of our Adverſaries aforeſaid words Confuſion, Rebellion, Looſeneſs, and Ranteriſm, from one whom I took to be in his own ſenſe a Dignity, were the occaſion thereof, and I queſtion not but ſuch as are gifted to diſcern things as they are, will perceive that thoſe words, as applyed by the Pen-man of the *Accuſer*, are only to repreſent Men fearing God, and loving Righteouſneſs, in a Bear-Skin, to be worried. 'Tis very apparent that our *Oppoſers* have frequently ſhewn their Teeth by their clamorous Treatment, but bleſſed be the Lord, they have no power to Bite: And having rejected many Warnings, are now worthily diſcovered according to their Merit; whereby, if they are rendred a Deriſion to the Heathen, and a Scorn to Fools.

Let

Let them know 'tis but a part of the Reward and Recompenſe of the Fruit of their own doings.

I ſhall now return to ſpeak more particularly to the matter which from the Title Page may be expected.

In the *Third Page* of a ſmall Tract, Stiled, *A Brief Examination and State of Liberty Spiritual*, lately Publiſhed, I find it written in theſe words. *'Tis a dangerous Principle and pernitious to True Religion, and that which is worſe, 'tis the Root of* Ranteriſme *to aſſert, That nothing is a Duty incumbent upon thee, but what thou art perſwaded is thy Duty.*

This Doctrine is near of kin to the aforeſaid Doctrine mentioned in the *Accuſer, &c.* and as it relates to Chriſtian Religion, is Repugnant to the Teſtimony of *W. P.* in his *Adreſs* to *Proteſtants*, Page 144. in theſe words.

Chriſtian Religion ought to be carried on by that way by which it was Introduced, which was Perſwaſion. But yet to do the Penman of the Tract Stiled, *A Brief Examination*, &c. Right, He in his following words makes the Application to ſeared, dark and dead Conſciences, as if thereby ſuch were uncondemned; To take his meaning thereon, yet it cannot reaſonably be underſtood otherwiſe than thus, *Viz.* That his aforeſaid Notion muſt have a Tendency that ſome Religious Performance is incumbent on ſuch, though they are not perſwaded thereof. Let us now ſuppoſe that the ſeared dark and dead Conſcience ſhould ſtrictly perform ſome Religious Exerciſe, as his Duty meerly from the direction of another, we are now to enquire, What is the benefit thereof to ſuch? To this let *W. P.* in his aforeſaid *Adr.* to *Prot.* pag. 146. anſwer, his words are theſe, 'If I believe what ſhe (that is 'to ſay, the *Church*) believes, only becauſe ſhe believes it, and not becauſe I 'am convinced in my Underſtanding, and Conſcience of the truth of what 'ſhe believes, my Faith is falſe though hers be true. And indeed well might *W. P.* ſo teſtifie; for if a blind Offering under the Law was condemnable, it is not juſtifiable under a Goſpel Diſpenſation. Having laid down the Doctrines on which our *Oppoſers* ungodly Conſtructions are founded, I need not enlarge to remove ſuch Conſtructions; let the Reader peruſe what he is already referred unto in the *Chriſtian-Quaker*, and compare the ſame with *W. P.* his *Adreſs to Proteſtants*, pages 77. 91. 92. 93. 94. 95. 140. 141. 144. 146. and divers other Parts, and the Righteouſneſs of what we ſtand for and againſt, will be ſufficiently manifeſted.

One other Doctrine, pertinent to my purpoſe, occurs in my Memory, it is in the eleventh Page of the aforeſaid Tract ſtiled, *A Brief Examination*, &c. namely, that this is a looſe Plea, *Viz.* 'What haſt thou to do with me, 'leave me to my Freedom, and the Grace of God in my ſelf: which leads me thus to Obſerve.

Witneſs a part of the 44 Articles exhibited againſt them.

If our antient Friends *John Story* and *John Wilkinſon* when articled againſt for not * acting in things againſt their Conſcience, ſhould have told the buſie Perſons concerned therein, *What have you to do with us, leave us to our Freedom, and the Grace of God in our ſelves*, might not this have merited a juſt Approbation from the Primitive Preachers of Chriſts Light in theſe latter days, whoſe Doctrine hath been, *That the Grace is ſufficient, and that every one is to be left to his own meaſure*, antiently underſtood by this manner of ſpeech, *Viz. Our own Freedom.*

Every Reader is now left free to conſider whether a rendering ſuch a Plea of being left to our own Freedom and the Grace of God in our ſelves to be a looſe Plea, is not the mark of one that is departed from the antient Principle of Truth, a Diſcourager of having a Dependency on the meaſure of Grace in our ſelves, and ſo by natural conſequence may be looked upon as one holding forth a looſe or falſe Liberty, the tendency whereof is to depart from the Bleſſed Spirit of Truth, and rebel againſt the perfect Law of Liberty in the Heart.

It needs no large Coment to ſhew that ſuch, as ſlightly eſteem of a Plea to be left unto our Freedom, and the Grace of God in our ſelves, may eaſily be led like Blind men into any Ditch. It is obſervable that *G. F.* his Party have not only ſlighted ſuch a Plea of being left to the Grace of God in our ſelves, but have a ſort of Veneration for the Outward Directions of another: *C. T.* his Epiſtle, and the *Accuſer*, &c. are to me an evidence of ſuch a Veneration. How much credit this may add to any ſo minded, that have manifeſted a diſlike of the *Preſbyterian Directory*, not altogether for the matter therein contained, but alſo that an outward Directory ſhould be exalted as a Chriſtians Rule under the Miniſtration of Light in this Goſpel Day, let the wiſe in heart judge.

But to ſtate a caſe in favour of the Doctrine which we oppoſe, let us behold how it will then look. Suppoſe that the Lord had in every Age under the *Goſpel Diſpenſation*, placed one outward and viſible man to be an eye to ſee for the reſt of the Body, which I dare not grant, and that on that foot *G. F.* ſhould be declared to be that Eye in this our day, yet it would be irrational to require ſubmiſſion to his Preſcriptions or Decrees from ſuch as are not convinced that he is placed as ſuch an Eye. If thus much be granted, then the Doctrines already cited, as vindicated by his Party, falls to the ground, becauſe ſuch a grant implyes a convincement, as neceſſary to ſubmiſſion. But if otherwiſe it be affirmed, that he is placed to be an Eye for the Body, and that on that foot his Preſcriptions and Decrees are to be obeyed by Believers in Chriſt, whether they are convinced that he is ſuch an Eye, or no, then it opens a Door for many heads, and many horns to ariſe in one day, for that others may pretend to be that Eye as well as he, and may obtain Profe-

lites

lites to averre the ſame; and if it ſo happen, that from amongſt Brethren once in Unity, many through the deſire of Vain-Glory ſhould ariſe and claim that Office, the reſt of the Flock might not know unto whoſe Precepts they ought to ſubmit, this is not the only ill Conſequence that might attend, for as on the one hand a Door would be opened for many *Antchriſts* to ariſe undiſcovered, whil'ſt the Grace of God in our ſelves is neglected, (which is no other but that Unction from the Holy One ſpoken of by *John*, as ground of Conſolation to ſuch in whoſe days many *Antichriſts* did ariſe, for that by it all things were known) ſo on the other hand a Door might be opened to many *Hyppocrites* for ſiniſter ends, to entitle themſelves to Memberſhip in ſuch a pretended Church, and to nurture up a Brood of *Shechemites* who rather than run the hazard of that influence which the Frowns of ſome may have on their Trades, or their deſired Marriages, may readily conform to the Dictates of others, though on no better ground than the **Shechemites* did, when at the Requeſt of *Jacobs* Sons, and Perſwaſion of *Hamor* they were Circumciſed, not only to obtain *Dinah* the Daughter of *Jacob*, but other ſeeming Advantages in their Eye. As a Warning to all, I cannot but ſay, beware of the Snare and Gin that accompanies the eſpouſing of ſuch beloved Intereſts with no leſs than the making Shipwrack of a good Conſcience towards God, leaſt that which was thirſted after, as ſweet and pleaſant, do not only become bitter unto you, but alſo leaſt the Indignation of the Lord ſhould break forth, and you come to ſuffer a *Spiritual Death* as to your Inward States and Conditions towards God, even as he ſuffered *Jacobs Sons* to ſlay the *Shechemites* with the Edge of the Sword, after they were Circumciſed for ſiniſter Ends.

* *Gen.* 34. 24.

The ſenſe I have of the Snare attending many through Conformity to other mens Lines, made ready to their hand in a blind obedience, occaſions me to bleſs the Lord, that there are yet a Remnant who can rejoice together in the Remembrance of this joyful ſound, TO YOUR OWN, TO YOUR OWN: meaning *The Meaſure of Gods Gift and Grace in our ſelves.* The embracing that Exhortation became an Anchor to many a wearied Soul, who were hurryed from Mountain to Hill, ſeeking Reſt, but finding none. Oh! that the skirts of the Deceiver of Nations under theſe ruſty Doctrines (now furbiſht up in our day) may be more and more diſcovered, that ſo no Allegiance thereto may be entayled to our Poſterities, leaſt ſome proud *Phariſee* deſpiſing, as well as neglecting his lawful outward Calling, make his Fingers heavier than the Loins of the decryed Prelates. And if this ſmall Tract, as well as other Diſcoveries of *Apoſtacy* and *Innovation* become as ſo many Darts to pierce the Bowels of that Cauſe eſpouſed by thoſe nameleſs Perſons, terming themſelves *The Second-days Meeting*, even as an arrow ſhot at an Adventure pierced *Ahab* between the joynts of his har-

neſs, when diſguiſed to ſave himſelf, then let us ſay, *Bleſſed be the God of our Salvation.*

To return again, I ſhall further demonſtrate the inconſiſtency of the aforeſaid Doctrines with what *W. P.* in his *Adreſs to Proteſtants* teacheth in pag. 139. 140. *Viz.* 'That we ſhould have external Guardians of our Faith and 'Religion upon us, after we are come to years of diſcretion, is not to obtain 'greater Freedom, it is a knowing and reaſonable, and not blind Obedience 'that commends a man. Children ſhould be ruled, becauſe they have no un-'derſtanding, or choice, but becauſe it is not ſo with Men, Reaſon ought to 'conduct them in their Duty, that the Service they perform to God may be 'ſuch as the Apoſtle calls *a reaſonable one.* The Noble *Bereans* —— ſuch 'as would ſee with their own Eyes, and that dare not to transfer the right of 'Examination to any mortal Man.

'Tis now with me to treat of ſome things which I take to be the fruit of the aforeſaid Doctrines eſpouſed by ſuch as are reputed to be of *G. F.*'s Party.

John Blaykling made a challenge in writing on this wiſe; *Let that man come forth in the whole Nation that can juſtly charge him* (meaning *G. F.*) *with ſuch a Spirit from his Childhood*, meaning, as his foregoing words did ſhew, *a careleſs, looſe, libertine or dark Spirit*, which I ſignified to *G. F.* with this Anſwer; *If thou wilt acknowledge that the publication of Lies, the making uſe of a Certificate in thy favour given forth by a man that thou thy ſelf knows, knew nothing of ſome of the Matters whereof by the words of his Teſtimony he undertook to clear thee, giving Inſtructions to others to perform Duty, and yet take Liberty to violate the ſame thy ſelf, as if thou wouldſt have Friends to follow thy words, but not thy Example, be the fruit of a careleſs, looſe, libertine, or dark Spirit, then I am the man in this Nation who am ready to come forth to charge thee with the fruit of a careleſs, looſe, libertine, dark Spirit, and to juſtifie the charge againſt thee.*

But notwithſtanding ſuch my Anſwer, and my frequent Endeavours largely ſignified of in the *Preface* and *Poſt-ſcript* to the *Chriſtian-Quaker in Five Parts*, to this effect; *That* G. F. *might condeſcend to a hearing before Friends of what I had to lay to his Charge*, yet he hath not ſo condeſcended, but is kept like a guilty Perſon behind the Curtain. In order to a diſcovery of part of his Errours, ſee his Name in the Index to the *Chriſtian-Quaker in Five Parts*, taking eſpecial notice of that looſe, if not ranting Spirit accompanying *John Blaykling*, when he aſcribed that honour and Work to *G. F.* which we acknowledge to be due to, and proceed from, none but God himſelf; his words are theſe; *Whoſe Eternal Honour and Bleſſed Renown ſhall remain, yea his preſence, and the dropping of his tender words in the Lords Love, was my Souls nouriſhment.* We know Eternal Honour is due to none but God himſelf, according to the frequent concluſion of Friends in Prayer to God; (namely,

(namely, *To thee alone be Eternal Honour and Renown for evermore*) and therefore it may well be queried, whether ſuch Language hath not a relation to ſuch ſort of *Ranteriſm*, that hath termed a mortal man to be God: and if to put no diſtinction between good, and ſome things that are evil, be alſo the fruit of a ranting Spirit, I doubt not but that *G. F.* and many of his Party are in a high degree guilty thereof, with reſpect to their conceptions of him, as well as his own conceptions of himſelf; for I doubt not but that he and others on his behalf are ſo puft up with vain Imagination, or that which is worſe, as that they conclude that for many years paſt, if not from his Childhood, *he neither hath nor can err*; and on that foot, let his tongue run ever ſo extravagantly evil, I am perſwaded that neither he, nor many of his Adherents do put any difference between that and the thing that is good. See the *Fourth*, *Fifth*, and *Seventh Parts* of the *Chriſtian-Quaker*, for further manifeſtation of Principles and Practiſes whereof *G. F.* and his Party are guilty, to the diſhonour of God, his Truth, and People, and when compared with all that is ſaid againſt any of the ſaid Parts, then conſider whether many things therein contained, and not denyed by *G. F.* or his Party, do not worthily merit the cenſure of a grand deviation from the antient profeſſed Principle and Practiſe of the People called *Quakers*, and ſo far as they have a tendency ſlightly to eſteem of leaving Friends to the Grace of God in themſelves (and inſtead thereof, to introduce a Submiſſion to ſome proud Perſons endeavouring to dignifie themſelves by a zealous promoting of *G. F.*'s Orders amongſt ſuch as are diſſatisfied therewith) whether they may not properly be termed the very marks and tokens of ſuch a looſe libertine Spirit, *That by the meaſure of Gods Grace in the Children of Light, is, and for ever will be condemned.*

The very mentioning a zealous promotion of *G. F.*'s Orders brings to my remembrance, that *W. P.* in his *Adr. to Prot.* pag. 91. tells us, *That it* (meaning the Scriptures) *concerns the whole Life and Converſation of a man, but every Paſſage in it, is not therefore fit to be ſuch an Article of Faith as upon which* Chriſtian Communion *ought, or ought not to be maintained.* This leads me thus to query.

Firſt, Whether then ſuch amongſt *G. F.*'s Party as declare diſunion with another Perſon, on the meer foot of that other Perſons conſcientious refuſal to propoſe the Intentions of his Marriage to a Meeting of Women diſtinct from Men, be not a Badge of *Apoſtacy*, eſpecially when the leaſt Foot-ſteps of ſuch a Proceeding is not to be found in the *Scriptures of Truth*.

Secondly, Whether the declaration of diſunion on no other ground, compared with the laſt cited words of *W. P.* carries not with it this Conſtruction, *Viz.*

Though

Though Chriſtian-Commnnion *may be maintained without making every Paſſage in Scripture an* Article of Faith, *as eſſential to ſuch* Communion, *yet not one* Jota *of an Order approved by* G. F's *Party, can be diſpenſed with to maintain the antient Fellowſhip of the People called* Quakers.

Thirdly, Whether this be not to put a greater eſteem on ſuch an Order, than the very Scriptures of Truth themſelves, let the ingenious Reader judge.

What Credit can our Oppoſers think will ever accrew to their Cauſe, whileſt *W. P*'s *Adr. to Prot.* ſhall paſs for ſound and Chriſtian Doctrine. Our Adverſaries muſt needs be reduced to this Dilemma, either to condemn the Chriſtian Diſcourſes contained therein, and ſo in oppoſition thereto hold up their Enſign of *Church-Authority* and *Impoſition*, ſaying, *Lo here is Chriſt*, by which the antient Principle and Practice of the People called *Quakers* will be condemned, or elſe to ſtand by the ſame; and then their late ſlight of leaving to the Grace of God in our ſelves, and approving the Doctrine of Submiſſion to the Church, whether Believers ſee it their Duty or no, muſt be repudiated, as that which can nouriſh no better Devotion than that whereof *Blindneſs* and *Ignorance* is the *Mother*. And though the nameleſs Penman of the *Accuſer*, &c. hath endeavoured to render himſelf and Brethren as acquitted of *Apoſtacy* and *Innovation*, yet he hath been as ſucceſsleſs therein, as if he had undertaken to ſodder *Iron* and *Clay* together. And why? Becauſe he hath become an *Advocate* for men who have departed from the antient Paths (as is largely manifeſted in the firſt ſeven Parts of the *Chriſtian-Quaker*) the Footſteps of pureſt Antiquity and beſt Examples, which is ſuch a ſort of Preſumption, as that *W. P. Adr. to Prot.* pag. 92. tells us; *That it was juſt with God, that Error and Confuſion ſhould be the Conſequences of thoſe Adventures, nor has it ever failed to follow them.* Our Oppoſers may come in as Living Witneſſes to the truth of ſuch his Teſtimony, or their work is manifeſted (in the ſeven Parts of the *Chriſtian-Quaker*) *To be the very Map of Confuſion and Errour*; ſhewing no more Charity (ſo far as I can perceive) for ſome ſuch as were their Brethren (now diſſenting from them) than Biſhop *Bonner* did, for ſuch as anſwered not to his ſatisfaction this Queſtion.

What ſay you to the Sacrament of the Altar?

Bleſſed be the Lord that our Oppoſers have not ſo much Power as he had; How remote the uncharitable Conſtructions of ſuch as were our Brethren, are from the Diſcourſe mentioned in 92 pag. of the *Adr. to Prot.* he that runs may read. The words are theſe. *What man loves God and Chriſt, ſeeks Peace and Concord, that would not rejoyce if all our Animoſities and Vexations about Matters*

of Religion were buryed in this one Confeſſion of Jeſus, the great Author and Lord of the Chriſtian-Religion, *ſo often loſt in pretending to contest for it.* And pag. 55. is cited by way of Approbation the words of that great man *J. Hales*, VIZ. *That it is the Unity of the Spirit in the Bond of Peace, and not the Identity (or oneneſs) of conceit, which the Holy Ghoſt requires at the hands of Chriſtians.* Much more might be cited out of the ſaid *Adv. to Prot.* in our favour, with reſpect to what we ſtand for and againſt, but at preſent let this ſuffice as a proper Umpirage in the caſe.

I ſhall now conclude with what doth freſhly occur in my memory, as the ſum and ſubſtance of many ſweet and heavenly Declarations in the Name of the Lord by our antient Brethren, on this wiſe; *Draw water out of your own Wells, let it be your own, and not anothers. Look not unto us, but unto the Lord. We can be taken from you; but your Teacher can never be removed into a Corner. We preach not our ſelves, but Chriſt in you. We are but Ambaſſadors in his Name to turn you from Darkneſs to Light, from the power of Satan unto God, that ſo by the meaſure of the Light of Chriſt in your ſelves, you might be eſtabliſht in the Truth which changeth not. It is the Gift of the Fathers Love that we come to exalt over all, Chriſt in* Male *and* Female *the Hope of Glory. Our Labour is, that you who were not natural Branches, may come to be engrafted into Chriſt the Vine, and then to live under your own Vine; that ſo if in your day the Voice of a Stranger ſhould be ſounded in your Ears, ſaying,* Lo here is Chriſt, *or* There is Chriſt; *you might no more go forth, but ſtay at home, as thoſe who are ingaged in a Spiritual Warfare, having this incouragement from the* Pſalmiſt, She that ſtays at home divides the Spoil.

This was the ſound of the Antients of *Iſrael* in the Spirit, when the Word of the Lord through them was piercing like a Dart to the Liver, terrible to the *Man of Sin*, but yet as a lovely Song to thoſe whoſe Faces were *Sion* ward; and the ſame Spirit that led them to treat as aforeſaid, did frequently move on their Spirits, to enform us of thoſe Rocks whereon the Sons of Men have been enclined to ſplit, and thoſe By-paths wherein the wayfaring man hath been apt to err, on this wiſe. *In Ages paſt the Sons of Men have been inclined to ſet up, or be in the Obſervation of ſome Outward thing, and to have their Eye thereto more than unto the Word nigh in the Heart.* This was *Iſraels* Sin before the appearance of Chriſt in the Fleſh, when they made unto themſelves a *Golden Calf* ſaying, *Theſe are thy Gods, Oh* Iſrael, *Exod.* 32. This was the Sin reproved by *Paul* on this wiſe, *But now ſeeing ye know God, yea, rather are known by him; How turn ye again unto the weak and beggerly Elements?*

This was and is the miſtake in moſt Societies and Churches profeſſing Chriſtianity in Modern Times, whereon I need not dilate.

The Teſtimony of our antient Friends, by Declarations, Diſputes and Printing, are yet as living Evidences in many Breaſts; the Remembrance whereof

wherein ſeems to be cauſe of Aſtoniſhment, That any of the antient Flock ſhould give occaſion to *Jew* or *Gentile*, or *the Church of God* to Impeach them of falling into the like Snare. But that which ſeems to render the matter yet worſe is this; That they ſhould ſpeak well of thoſe Antient Labourers (*whoſe Doctrines*, as aforeſaid, *dropt as the Dew*) whilſt Perſecuting others abiding therein; much like unto thoſe *Who Garniſhed the Sepulchers of the Prophets that Propheſied of Chriſt*, but when He came, were found *Perſecutors of Him and his Followers.*

The Lord Eſtabliſh his People on CHRIST JESUS, The ROCK OF AGES, and turn the Hearts of our *Perſecuting Oppoſers*, that in a ſenſe of their *Backſliding* and *Errours*, *They may Confeſs unto God*, and through True Repentance be *made partakers of his Mercy*, and then, no doubt but the *Antient Love* and *Fellowſhip* in the *Truth*, will be again Renewed, to the Conſolation of one anothers Soules in the Lord.

Amen, *Amen*, ſaith my Soul.

William Rogers.

FINIS.

Tho. Sill